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JACKSON, MISSISSIPPI, JANUARY 19, 1905.

VOL. VII. NO. 3.

Occurrence and Comment.

Roman Catholic journals are endeavoring to break the effect of the repudiation of Romanism by the Marquise de Monstiers, who gave so generously towards the University in Washington, by charging that she is "mad and irresponsible." Recently Pope Pius x gave a private audience to this "mad and irresponsible" woman and endeavored to persuade her to alter her determination to leave the Roman Catholic church, but all in vain. There is thought and conviction in her madness.

It is a mistake to conclude that every man is guilty of the crime charged against him when he is bewildered in court under cross-examination. Victor Hugo said truly, "nothing looks more awkward and confused sometimes than honesty unjustly accused. It is out of the element, and is almost sure to commit itself." A greater than he, Jesus, the just and holy Son of God, said; "Judge not according to the appearance, but judge righteous judgement."

On the first Lord's day of the new year Chestnut Street Church of Louisville, Ky., celebrated the 40th anniversary of Dr. J. M. Weaver's pastorate. Addresses were made by Drs. Jones and Mullins, and by the pastor. What is the secret of this long pastorate? The messenger has honored God's Word, and God has honored him, and he is to remain shepherd of the flock, and "still bring forth fruit in old age." It is said the fruit of the old trees has the richest flavor. This aged pastor can have no greater joy than to furnish fruit for the world's hunger.

The Glory of Jesus.

The miracle in Cana manifested it. It was not the beginning of his glory, but the beginning of its manifestation. That sign made the hidden power and glory visible, just as lightning manifests the electric force which is always and everywhere present. When Jesus turned water into wine immediately by silently willing it he revealed and glorified the power which sends the water from the skies through the earth into the wine and luscious grapes from which the wine is pressed. His glory was the kingly majesty which belongs to God, the magnificence of his resources, the splendor of his dignity, the attractiveness of his grace. Jesus is called the "brightness" of God's glory. He so revealed God as to

make him glorious.

In this sign God's power was direct, visible, unmistakable, glorious. Men could not see how it was wrought, but they could see the fact, and could not question it. Jesus by his own divine power silently willed water into wine. In this sudden flash of light his divine nature and dignity stood disclosed, glorified.

This sign revealed and glorified the character as well as the power of Jesus. He wrought the miracle at a wedding feast. He honored and sanctified all human natural relationships, and the natural and common joys of life. He said marriage and all the sympathies which lead to it are honorable and sacred. The feelings which had been called carnal and low he declared to be holy. He taught that Christianity is not a life of solitude, separate from the world, but a moral power in it. Celibacy is not a purer state than that of marriage. He said enjoy the festivities of life. "He did not lose humanity in revealing God." Jesus should be the first guest in every feast, and we should be Christians there.

The result of this miracle was in keeping with its purpose. "His disciples believed on him." They entered upon a new stage of faith under his manifestation of his glory. He was always greater than anything he did. In this miracle the disciples saw Christ. What he was captured their hearts. They believed, not only in his miracles, but on him. The manifestation of his glory was his self-revelation. They did not fail to see the Divine Worker in gazing at the divine work.

The people need to see Jesus. Many hearts hunger for his acquaintance. In teaching do not allow the splendor of his works to hide him. Paul says the glory of God is in "the face of Jesus Christ." Thus it is suited unto our vision. The face of Jesus stands for his personality and nature, his character and work. "The glory of God in the face of Jesus Christ!" And we may see it. Oh beautiful face, pure and bright, just and holy, gracious and merciful, wise and strong! Look up into this face as he looks down into thine heart. See the glory of God. The vision will abide. Reflect this glory. Others will see it, and you will be changed into the same image.

One by One.

In this way Jesus won his first disciples. Andrew found Christ and was satisfied. He went immediately for Simon, his brother, and "brought him to Jesus." Then John went after James, his brother and came back with him. Jesus found Philip because he was seeking him and because

he knew Philip wanted to find him. Immediately the missionary instinct was born, and Philip sought his friend Nathanael. He met opposition. Every one will who goes earnestly into this work. It arose from prejudice. "Can there any good thing come out of Nazareth?" He met it in a most practical way—"Come and see." Put his claims and promises to the test of experience. This is the best way to meet objection. Here are facts? We have found Jesus to be just what he claims to be. We know the facts and we feel them. We preach them because we know them. We understand them because we love them. This should be our answer and invitation. Come, and you shall see Jesus himself.

In this way the kingdom must grow to day. A man finds Christ and is satisfied. He seeks to bring others unto him. The best way to reach the masses is to reach one at a time. Direct personal appeal is the way to build up a church. Each one should go for another, his brother, his friend, the stranger. This was our Lord's method. He preached a few great sermons from the mountain top and the fishing boat; but the greater part of his work was through private interview. How patiently and persistently he taught at night a ruler among the Jews! How wisely and tenderly he excited and satisfied the spiritual thirst of the woman of Samaria!

This is the privilege and obligation of every disciple of Jesus. He did not intend that official ministers of the Word should do all the preaching in public and private. Scattered by persecution, the first disciples went everywhere preaching the Word. Men in business can do that which no preacher can do with some people. When they wish to enlarge their business they are not content simply to live up to their profession. They seek out men and compel them to take their goods. Why can they not carry into the service of God those sensible methods which they have found so efficient in ordinary business life?

Teachers of youth, disciples all, have you found Jesus, and are you satisfied with him? Then go after another, and bring him back with you to Jesus. Do not be content to bring him into the Sunday school, and to the church; but see that he finds Jesus. Enter into this blessed, effective, personal work for Christ.

Not only the fruit of the obedient soul, but the man himself is eternal. The apostle John says the world is passing away, and the lust thereof; but he who is doing the will of God, day by day, in small things as well as in large things, towards everybody everywhere, in all the relations and duties of life—"he abides forever." Friend of Jesus, set that standard before you, to do God's will, aim at it persistently, strive towards it, and you will link yourself with the Eternal God and abide as long as he himself shall endure.

Ruling Elders in New Testament Times.

R. A. VENABLE.

I have read with interest the article in THE BAPTIST of recent date on the above subject. It has put me in a mood to recall some things which have come before me in the course of my reading. The Ruling Eldership owes its origin to John Calvin. He discovered this class of officers imbedded in the passage found in I Tim. 5:17. It was introduced into his ecclesiastical system, and has had an honorable recognition among our Presbyterian brethren from the days of its discovery till the present time. The very name Presbyterian comes of the importance attached to this Eldership-Government by Elders. But the claim of Mr. Calvin's discovery, it seems, is now regarded as one evolved from his own brain, and was from the passage which he claimed to be the matrix which gave it birth and being. This will appear from a perusal of the works of some of the eminent scholars who had membership in the Presbyterian Church of this country and Europe. Dr. Marvin Vincent in his Word Studies of the New Testament (in loco) says, "The comparison is with those Elders who do not exhibit equal capacity or efficiency in ruling. The passage lends no support to the Reformed theory of two classes of elders—ruling and teaching. The special honor or emolument is assigned to those who combine the qualifications for both." Prof. Vincent is a member of the Faculty of Union Theological Seminary, N. Y.

Dr. J. Macpherson, a Scotch Presbyterian author of a work, Presbyterianism, says in the April number of the Expositor 1887, in commenting on I Tim. 5:17, "It was insisted upon by Rome that no unprejudiced mind could possibly understand the apostle as distinguishing two classes of Presbyters (Elders) as teachers and rulers, that the distinction indicated was between those who applied themselves laboriously to their duties, and others who did not labor so hard. Commentators, have since come to an agreement in interpreting the distinction referred to, as one of more or less prominent endowment. There were presbyters (elders) who were prominent as teachers, others who were prominent as rulers.

The reward of honor spoken of by the apostle is to be given in acknowledgement of distinguished services, whether this be rendered in one department or another. Those who rule well are to be highly honored, but those who rule well, also distinguish themselves in teaching are to be especially esteemed. There is nothing here to suggest that any presbyter would be regarded as one who discharged aright his official functions if he only ruled and did not teach."

Dr. Phillip Shaff says, "It is a convenient arrangement of the Reformed Churches, but can hardly claim apostolic sanction, since the passage on which it rests only speaks of two functions in the same office. Whatever may have been the distribution

and relation of duties, Paul expressly mentions ability to teach among the regular requisites for the Episcopal or Presbyterial office." (History Christian Church, volume 1, p. 496). Dr. John Cunningham, a Scotch Presbyterian, says, "It has been maintained by many Presbyterian writers, that there are two grades of Presbyters or Elders—the teaching elder, and the ruling elder. Calvin held this opinion, and where he led many were sure to follow. The theory rests entirely on I Tim. 5:17. 'Let the Elders that rule well be counted worthy of double honor (or pay) especially those who labor in the Word and in teaching.' But it is clear that nothing more is meant by the writer than that some of the primitive elders had no capacity for anything but managing the affairs of the little society over which they were set; while others, from better education or better intellect, were able to help in instructing the proteges. All were to be honored, but especially the last, as aptness to teach, was almost a necessary qualification for the Presbyterate. He was referring to natural gifts and not to official grades." (Croall Lectures, for 1886 p. 29). The declaration of such a scholar put forth in language so forcible, and on an occasion fraught with so much responsibility, must be held as carrying with it much weight. The speaker bears a name, venerable in the history of Scotch Presbyterianism and noted for loyalty and scholarship, but love of the truth prompted the tongue to speak and the pen to write and indictment against one of the cherished principles upon which Presbyterianism is based. Prof. Hitchcock says: "The drift of critical opinion is decidedly in this direction. It is beginning to be conceded, even among Presbyterians of the staunchest sort that Calvin was mistaken in his interpretation of I Tim. 5:17, that two orders of Presbyters are not brought to view, but only one order, the difference being that of service and not of rank. The *jure divino* is steadily losing ground." (Pres. Theological Review 1868.)

These qualifications would seem to be ample to show the drift of opinion with respect to Mr. Calvin's view of the passage upon which he based the whole superstructure of the Presbyterian church. If modern exegesis should succeed in taking this stone from the foundation of the Presbyterian church, its whole ecclesiastical Polity will be left standing upon a slender support indeed. This, because of its claim to a divine and New Testament sanction, will leave that church without a claim of right to exist. Why should any so called church claim a right to exist, save as it can justify that right, on the ground that it stands for a divine truth, and a divine ideal, such as no others either advocate or seek to realize. If this Atlas is now shown to be a bastard, and not a child of the truth, there can be no good reason why the world which has been created for him to hold up, should not come to an end, and save him from the necessity of showing

his right to claim a divine mission, and demand of us that we should think of him as entrusted with divine credentials.

Perhaps no subject has claimed more serious attention, and brought under tribute a greater wealth of scholarship than has the one of the New Testament ministry. Every possible source of information calculated to throw any light upon the subject has been consulted. The consensus of opinion drifts toward the view that the earliest days of apostolic preaching endowment of the Spirit qualified men for service, and that service brought pre-eminence. That the earliest gifts were those of function and not those of office. That there were only two offices which assumed permanent form and recognition—that of Elder—Bishop, and Deacon. Elder and Bishop were used interchangeably, Elder indicating the office as such, while Bishop designated the character of the work which the Elder performed. That these offices of Elder, Bishop and Deacon were of a purely local character. Their functions were confined within the limits of the local church. They had no functions beyond the limits of the local church. They were chosen by the local church and served within the circle of the church which set them apart. These two officers were different from what was known as apostolic, and prophetic of which there is not space to speak.

Home Missions And Dr. A. J. Barton.

The visit of Dr. Barton, to Gloster was a benediction to church and pastor. Dr. Barton has few equals on the platform and in the pulpit as a missionary lecturer and a preacher. He is well informed on the subject of missions, and discusses the subject from the view point of world-wide evangelization, laying special stress upon the department of Home Missions, and yet giving liberal and encouraging consideration to the other departments of the work.

Mississippi has during the past few years made great progress in her missionary endeavor. Last July the State Convention at Hattiesburg, voted recommending that the State endeavor to raise \$12,000.00 this year for Home Missions. But few of the churches of the State have taken their collections, for this object. Not quite four months remain, of this Convention year. What is done must be done quickly. Will not every pastor see that his church make an offering to this object during the next three months?

I have had some correspondence with Dr. Barton and find that during February he can spend some time in Mississippi, preaching and lecturing on missions, and helping pastors to round up their Mission collections.

Any pastor who would like to have Bro. Barton with him in a few days campaign, would do well to write him at Little Rock, Ark., so that he might arrange as soon as possible his work. I will be glad to render any assistance I can in arranging dates and route, for Bro. Barton. Should any prefer to write to me I will take pleasure

in arranging with them for Bro. Barton. I hope a number of pastors will write at once to Bro. Barton or myself, indicating that they are willing to have a visit from him. Where there is no pastor located, if some member of the church will write indicating their willingness to have Bro. Barton to visit them we will arrange it.

Bro. Barton's visit to us was a blessing in many ways. One thing was an increase of \$300.00 to Home Missions over last year. Another was a spiritual awakening along all lines. He will prove a blessing to any church and pastor.

A happy New Year to all the brotherhood.

W. A. McCOMB.

Gloster, Vice President of Mississippi for Home Missions.

Unexpected Pounding.

Brethren, what must I say? I walked down town this afternoon and on my arrival home about 4:30 o'clock I found that quite a number of the ladies of the town whom I had verily believed to be the friends of their new pastor, had come to my house well armed for the purpose of giving me a pounding. But since they had failed to find me at home they counted husband and wife as one and proceeded to give my wife the pounding and of course she was helpless against so many and just submitted to the pounding. So when I came in I found the house all strewn with various kinds of bundles and more especially was the dining table covered with various things. It looked as though they must have had most of their scrappings in the dining room and from some cause ran out and left all their bundles. But it looked as though the Doctor's wife had fallen in sympathy with my wife and she was still there when I arrived and I think from her treatment to my wife and the excitement over the unknown bundles she will soon be all right and get over the pounding. I am quite sure the packages will never be called for and if not I am sure we are largely in the lead of the pounding. I hope however if ever again such a thing is undertaken that I may be at home to share part of the burden with my wife.

Well, anyway, ladies and sisters come round again and let's make friends and I am sure I can safely say that this pounding will not make any sores only eating sores and we will well destroy them shortly. May God bless the cheerful givers.

Yours to serve in Christ,

CHARLEY D. POTTS.

Churchanity.

Going to church is not Christianity; nor is "joining the church." Jesus' express words to Nicodemus were: "Ye must be born again"—the new birth. Salvation is of grace; its evidence is in works, without which there must be a fruitless life. The basis of the gospel is the declaration of the Savior: All power is given unto me in heaven and in earth, Go ye, therefore, and teach all nations," etc. Man only

has power to accept the gift and bear the message to a lost world. His works cannot save him.

Splendid sermons will not save: it is written that, "it pleased God by the foolishness of preaching to save them that believe." It is not the dress that makes the preaching, but the gospel as guided by the Holy Spirit. If the words be plain and simple, so much the better. Teaching comes before baptism; for the lost must be shown the way to Christ, then after baptism the obedient child is to be taught "all things whatsoever" our Lord has commanded—not the "ten commandments" of Moses.

Artistic singing will not bring salvation; paid choirs do not often increase the piety and spiritual harmony of the church. Indeed there is no authority for paying for any gift employed in the service of God in His day. The minister is paid for service, which requires time for preparation, visitation and supervision—not for preaching. So, of all other gifts. The misunderstanding of this fact, is given by the world and some professed Christians as an excuse for secular labor on the Sabbath. Churchanity submits to irregularities.

Neither giving nor good works can secure salvation, whether in or out of the church—"it is the gift of God." The saved soul realizes the call to sacrifice and service, and obeys the injunction: "Be ye doers of the Word, and not hearers only." Hence periodical visits to the sanctuary, is not Christianity, though it may be Churchanity. A church should be judged by its development in work, of which giving is only a part. So of the church member—he must do something; it was the servant who did nothing, that was "cast into darkness."

Christianity is a life, not a sentiment—it is of the heart, not the head. The churches is for the saved, not to save—it is not an ark, or a rescue boat; but a haven. It should be the home of the saved soul for rest from spiritual labors, while on earth. One of its rules is non-conformity to the world; another faithful watchcare of the members over each other, and to let their "lights so shine, that others, seeing the good works, may glorify our Father in heaven." Churchanity does not enforce these things necessarily.

L. A. DUNCAN.

Christian Example and Influence.

DEAR BRO. BAILEY:

The recent election of Mayor in our town brought these words to my mind: The example and influence of a Christian.

The privilege and responsibility of a Christian is great. How can he show to his brother and to the world that he is a true and devout Christian better than at the polls. Whatever the office to be filled, great or small should have an honest consideration. Not as the world looks at it, but God and his people. Because a man does not steal a horse or a sum of money does not signify he is honest!

Be honest with yourself and brother.

"A double-minded man is unstable in all his ways."

The competitors—one a Christian gentleman, a member of the Baptist Church and intellectually qualified. The other, an open whiskey man and profaner. His defeat was caused by votes cast by the brotherhood-members of his own church. The pillars so to speak. One a deacon, another who gives liberally and prays for the widow and orphan, and to keep ourselves unspotted from the world. Where is the line drawn between the church and the world except by the likeness we bear to a Christ-like life shown by example as well as precept.

Their reason for so doing, this brother had failed to do his duty as an officer. Ah! brother, do you, do I, or any of us always do our duty? Have you done your duty by crippling your influence as a deacon, a Christian, a Sunday school superintendent? If we see our brother overtaken in a fault, go to him, and entreat and counsel him as an elder brother. Show me the kind of officers and you will see the ruling element. How can you meet your pastor and sing with him,

"Oh! for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me the lamb."

Brother, has your light been hid? Think of the boys that meet you at Sunday school. What is your example to them, your influence over them?

"United we stand, divided we fall." How united the whiskey element! How divided our Christians! They stand off and laugh with exultation at our weakness. Oh! for Christian men and women that will stand for right. What a power he would be if he would ask himself this question: If Christ is in me and with me how will he direct my vote? For an alleged whiskey man and profaner? Ah! no! Your conscience answers that.

Because a man once makes a mistake and fails to do his duty, is that a reason why he will always pursue the same course? Is it not your duty as a Christian citizen, to put down evils and report misdemeanors?

Citizens have their duties as well as officers. The world has respect for strong, brave Christians who know their duty and then perform it. If older Christians' example is not worthy of imitation, what of the young? Your example in this matter has caused many to feel that your Christian influence has been weakened.

May we Christians, of the same faith be more thoughtful and diligent as exemplars of Christ.

A MEMBER.

Flora, Dec. 24, 1904.

The church at Centerville is small numerically, but large in faith and devotion. They can keep pastor Sibley for one half his time. But they pay him fully and on time. They have over paid him for 1904. Here is an opportunity for churches who can provide preaching only one Lord's day in a month to secure a faithful expounder of the Word, a true and pure man, and a wise and sympathetic shepherd.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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We give below a letter from Bro. Smoot, of Okolona, describing a social meeting of the B. Y. P. U. This is one of the Union features which is often neglected, but which, under proper management may become a great power for good. Young people must have social pleasures. They ought to have them. If they care nothing about social enjoyment they are in an abnormal condition, probably billions. Worldly society presents many dangers and has many objectionable features. If the pastor can provide social occasions with no hurtful features, to the young people under his care, he is doing a great work and one that will live after him.

OKOLONA, Jan. 9, 1905.

DEAR BRO. JOHNSON: Our B. Y. P. U. gave a Social and musical entertainment at the pastorage from 8 to 11, the last night of the year 1904. All the members of the church were invited and urged to be present. We had a nice clean entertainment, and a very enjoyable time all around. The hall and dining room of the parsonage were decorated with blue and white, the society colors. Light refreshments were served, consisting of cake, chocolate, candies and nuts. We had a good attendance and everybody pronounced it a decided success. I feel that our class is doing good work in the Sacred Literature Course.

Fraternally,

H. A. SMOOT.

The Religious Herald has opened a department for the Virginia B. Y. P. U. and Dr. M. L. Wood, of Staunton, has been elected to edit it. We give below, Dr. Wood's salutatory which is good reading for young and old.

I extend hearty New Year greetings to the Baptist Young People of Virginia, and beg that they will bear me in a word of exhortation. Our organized work among young people must rest on

THE BAPTIST.

January 19,

two, basal ideas—Bible Study and Evangelism. The simplest, but I think not the least fruitful form of our educational work, is the Bible Reader's Course. We must read the Bible daily if we would grow steadily as Christians. It is just as easy, and far more interesting and helpful, to read systematically than to read a chapter here and there without any special aim. In presenting the readings in this course I earnestly beg that pastors and leaders of Baptist Young People's work will make an honest and vigorous effort, to form reading classes in their churches and Unions. One great advantage in this course is that the vexed questions of a time and place, and the getting of the people together are eliminated. The reading is done at home.

You will observe that in each daily selection there is a portion from both the New and the Old Testament. While the leading portion is from the New Testament, don't neglect the selection from the Old. Much good would result, no doubt, from reading the selection for several days at one sitting. That would be better than not to read. But the best results will follow the daily reading. A quiet half hour in the morning spent with these Scripture portions would be a tonic, an inspiration and a safe guard through the entire day. Find the very best time for you, and devote it to this careful, thoughtful reading of God's blessed word, and you will be repaid many times over in results in your life and in your services. Many Christians are hungry, lean and weak because they do not eat. "Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart." Jer. 15:16.

In your reading have a note book for both the New and Old Testament and jot down the prominent lessons and leading thoughts that come to you. It will help to fix them in your mind, and will be valuable material for future study and for use in your Christian work. Now let us, for the New Year, with earnest and steadfast purpose, take up this work. Let us rally to the support of our Union work and loyally sustain our wise and aggressive President, Prof. Wm. A. Harris.

M. L. WOOD,

Educational Leader.

Staunton, Va., Jan. 1, 1905.

A card from Bro. Miller, at Columbus, states that on Sunday before last Miss Mary Mayo gave a fine exposition of the lesson on the Resurrection to a large class. Miss Mayo is one of the leading B. Y. P. U. women in the State and the Union at Columbus is proud of her.

Bro. L. P. Leavell has been at Clinton from Tuesday to Monday last. He occupied the hour for chapel services at Mississippi College every morning but Monday when he was at Hillman College. Thursday he delivered his famous lecture—"The Finished Product of the Missionary," to a large audience. Friday night he addressed the Y. M. C. A., and Sunday night he gave

another missionary lecture entitled—"In the Footsteps of Paul." His talented and charming wife accompanied him and on Sunday morning she taught one of the primary classes to the delight of the class and teacher. It is no flattery to say of Brother and Sister Leavell that their presence is a pleasure and a blessing in church and home.

Field Notes.

Starville Church is organized for better Sunday-school work during 1905. Pastor, Superintendent, Teachers and officers met in council, to lay plans. Organization and classification; equipment of maps and black boards; a well selected library for teachers and workers were decided upon. Pastor Thornton will lead his Teacher's meeting through the Study of the Gospel of John.

Kosciusko Church is happy over a Sunday-school Teachers' Revival! Through the work of Pastor and Superintendent, with the Teachers in the Teacher's meeting, the teachers have been stimulated to go to work with their classes. Each class has committees of its own members working each week to build up the class. They solicit new members and visit the sick or absent. Reports are made each Sunday and definite work decided upon for the week. The result is a Normal, genuine increase of more than thirty scholars to the school—since this work began. Pastor Tull is happy with his splendid church.

Durant has a new Superintendent—Mr. Jesse Sweeney (Bro. Sweeney showed a fine trait of a Superintendent in going to Winona, one Sunday, to see how Arthur Flake, manages his live Sunday-school and B. Y. P. U. If more Superintendents were alive to such possibilities, there would be more live Sunday-schools.) He proposes to introduce the Sunday-school Board's Normal Course into his School and take it up as part of his opening exercises—a chapter a Sunday—to educate his workers in methods of work. Watch the Durant school grow!

A recent visit to Gallman found Bro. Frank Tull bringing things to pass in his promising field of work. Gallman church is full of activity. A good Sunday-school; a live B. Y. P. U., studying the Christian Culture Courses with Professor Hood as teacher of the Sacred Literature Class; and good congregations attending the preaching services. Damascus church (near Hazlehurst) organized a Sunday-school with over thirty grown men and women pledging themselves to attend.

L. P. LEAVELL,
Field Sec'y., Jackson, Miss.

On last Tuesday the city of Jackson held a special election for mayor, to take the place of the late Mr. Clifton elect who died within an hour of the time he would have entered upon the duties of the office. Mr. Ramsey Wharton was elected by a large majority.

1905.

A Word Study.

These words are employed in the New Testament in speaking of the varied uses of water—Baptiz-ein, Rantiz-ein Ekche-ein, Lou-ein, Nipt-ein.

Only baptiz-ein is used when Christian baptism, either in water or in the Holy Spirit, is treated. Not any one of the other words is the word used for that act. Not any one of them is used interchangeably with Baptiz-ein for it. Not any one of them is ever employed to describe baptism.

Nipt-ein means to wash, and is used when it is said that one washes his own hands or feet. Lou-ein is to bathe, to wash, and in the middle voice to bathe oneself. Jesus' use of these two words in the same verse (John 13:10) is interesting and instructive—"He that hath bathed (Cloumenos) has no need save to wash (nipsasthai) the feet." He who has been in the bath may soil his feet in coming out and will need to cleanse them. Ekche-ein means to pour out, and metaphorically to bestow, to distribute largely. Rantiz-ein means to sprinkle, and to cleanse by sprinkling. Baptiz-ein signifies—(1) properly to dip, to immerse, (2) To cleanse by dipping or submerging, and in this way to wash, (3) Metaphorically, to overwhelm. This statement is warranted by the authority of standard lexicons, the testimony of leading commentators and historians, the necessity of adhering to the ordinary meaning of words in the interpretation of laws, the places where the rite described was originally performed, the example of Christ and his apostles, and the metaphorical allusions of the sacred writers to the spiritual import of baptism.

Now, to Ekche-ein (to pour out), to rantiz-ein (to sprinkle) is not to baptiz-ein (to dip). But, was not the baptism of the Holy Spirit accomplished by pouring? Does not that bestowment insure cleansing? Does not Christian water-baptism represent, symbolize, purification, and should it not be performed in the same way? Candidly, pouring may be a method, a mode, means of baptizing; but it is not the baptizing itself? If so, the Holy Spirit himself was baptized, for he was poured out. The Pentecostal bestowment was so abundant that the disciples were baptized in him. One could now baptize another by pouring water in a basin in which a person was placed until he should be overwhelmed. Yet the pouring would not be the baptizing, but only the tedious and unnecessary method or mode of performing it. Literally, it is impossible to ekche-ein (to pour out) another. It would require that he be first changed into dust, or liquid. And the Scriptures do not speak of baptizing something on a man, but of baptizing the man himself. Rantiz-ein (to sprinkle) is never used in the New Testament in speaking of baptism. It would be necessary to place one in a basin and continue the process of sprinkling until he should be overwhelmed. Thus sprinkling might be called a mode or manner of baptism, but it would not be the thing itself. Literally, one could not sprinkle a man unless he

THE BAPTIST.

5

were first changed into ashes or some fluid. And the Bible does not speak of baptizing anything on a man.

While it is possible to rantiz-ein or ekche-ein water on a man until he should be baptized, it would be impossible to baptiz-ein him until he should be poured or sprinkled.

College Tidings.

The slump in cotton has been felt everywhere. It has evidently cut off quite a number of students, who would have entered with us after Xmas. Our enrollment has reached 365 and will doubtless reach 375 before the session closes. This will be by far the largest enrollment ever made in a session. 333 was last year's number, and that was the largest up to that time.

The slump in cotton also seems to have had a serious effect on endowment payments. Of the \$9,000 due the first of January, only about \$5,000 has come in. However, a few payments are still coming in every day and the \$4,000 still due will doubtless come in within the next few months. I do not wish to press our friends, but we are anxious to get in the payments as rapidly as possible. Everything is running smoothly at the College and we wish for all our friends a happy and prosperous New Year.

Landrum P. Leavell and his brilliant young wife have been with us for the past week. Mr. Leavell has been lecturing a half hour each day to the school, trying to tone up our boys on the importance of the Sunday School work and the best methods for getting the best work from Sunday School teachers and scholars. He has also given us 3 excellent evening lectures on religious and mission subjects. His visit has been a great inspiration and will doubtless accomplish lasting good. I doubt if our Sunday School Board could do a wiser thing than to turn Mr. Leavell loose for his entire time among the Baptist schools of the South.

W. T. LOWREY.

Clinton, Miss., Jan. 16, 1905.

Gloster.

We find the New Year starting out happily at the First Church. Large congregations at all the services and deep spiritual interest manifested. A new feature of the work is a boy's prayer meeting, which meets on each Tuesday night. The boys are enthusiastic and not one has refused to pray in public, or testify in the meetings.

We baptized a very promising young man last Monday night. So far this year we have welcomed ten new members into the fellowship of the church. We praise God, take courage and press forward.

Yours in hope and good cheer for a gracious year throughout Mississippi and the world for our Baptist hosts.

W. A. MCCOMB.

From Moss Point.

The work in these parts is moving along quietly but surely we trust. We have recently added eight members by baptism

IN making biscuit, cake, rolls, etc., if instead of using cream of tartar and soda, or soda and sour milk, Royal Baking Powder is employed to raise them, better results will be obtained.

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and one by letter. Our church has also made some material improvements; installed electric lights, put on a new roof etc.

We made no promise to the Yazoo City church at the convention, but have sent pastor Derrick near \$60.00, with a small remainder to follow. We have also sent to the Orphan's Home near \$40.00.

We, of the Gulf coast, are rejoiced at the coming of Bro. O. D. Bowen. He is no stranger in these parts, but is kindly remembered by those who knew him in other days. May his coming be graciously blessed of the Lord in these parts. Enclosed find check for renewal.

C. M. MORRIS.

That great man, Ex-Gov. Northern of Georgia, does good in many ways. He is striving now to organize Christian business men in different cities for evangelistic purpose. At the conclusion of an address to about 1,000 men in Dallas, Texas, recently 300 of them gave their names for organization and work. Will not this reformation move some layman to do a similar work in our State? Our churches sorely need the wisdom and piety and tact of business men in winning men to Christ. Oh, for some voice to awake and call them into this work!

It is said that District Attorney Jerome has under the Dowling Law closed every gambling house in New York City, and that they will remain closed. If this is true, it is a great wonder and a great blessing, and ought to be an example and encouragement to some other places.

Belzoni seems to be decidedly on the up grade, Baptistically speaking. On last Sunday with the help of L. F. Gregory, of Hollandale, pastor Maum ordain brethren Geo. C. Jackson and T. E. Mortimer to the deaconship. The Sunday school and B. Y. P. U. are prosperous and the general outlook bright.

Our Texas Letter.

News items from these quarters have not been very plentiful of late, and this is an explanation of my long silence. I do not mean to credit the impression that I have anything startling to write about now, yet there are some things about which our people are somewhat concerned.

THE ENDOWMENT OF BAYLOR UNIVERSITY.

Our people just now are making a vigorous effort to secure the balance of the \$125,000 which Texas is to raise in order to realize the \$35,000 promised by J. D. Rockefeller. This campaign is conducted by Dr. J. M. Carroll, with two assistants. This fact almost, if not absolutely, guarantees that the enterprise will prove a triumphant success. Other denominational enterprises have given the right of way to this work, till March 1st, prox., when it is hoped the Baylor University will have an endowment of \$160,000.

SOME PASTORAL CHANGES

Have taken place of late. It is with deep regret that we note the fact that Dr. W. M. Harris, for seven years pastor of the 1st Baptist Church of Galveston, goes to the 1st Baptist Church of Knoxville, Tenn. It should be said after the great flood at Galveston, which caused such wide-spread destruction of life and property, that Dr. Harris remained with his distressed people and with something like the heroism of Paul he rebuilt the church and gathered up the remnant of people. If he should not have any other monument or epitaph, his work in Galveston, properly written, would be sufficient. The 1st church in Knoxville is to be congratulated for having secured one of the best all-round men in Texas for its pastor.

It is stated that Dr. A. J. Holt, of the ancient town of Nacogdoches, has been elected as the financial agent of the South Western Baptist University, Jackson, Tenn. I am safe in saying that no other man ever worked more industriously or wisely in Texas, as the secretary of missions in the years gone by than did Dr. Holt. The church at Nacogdoches will be deprived of one of the wisest and most efficient pastors in our South land. Should Dr. Holt accept the position to which he has been called, Texas will lose from her working force, one who stands in the front rank in all her counsels and enterprises. Tennessee will regain one on whom she has had a covetous eye ever since he left the state some three years ago.

In the person of Rev. George McDaniel, Dallas will lose one from her efficient coterie of pastors. Bro. McDaniel has resigned his Washington Avenue church to go to the 1st Church of Richmond, Va. Few men of his age have attained greater reputation for preaching ability and pastoral efficiency than has Bro. McDaniel. It seems that nothing would satisfy those Richmond people but that he should go to them. His leaving almost amounts to a bereavement to his promising church in Dallas, and his going is on the protest of the hosts of Texas Baptists. Bro. W. A.

THE BAPTIST.

January 19,

Hamlett of the 1st Church, Tyler, has been called as the worthy successor of Bro. McDaniel. It is thought that Bro. Hamlett will likely accept. It will be remembered that Bro. H. was once the young popular pastor of the 1st Church of Grenada, Miss.

PERSONAL MATTER.

At the risk of making this letter too long, I wish to speak of my personal sorrow by the death of my personal friend, deacon, J. A. Covington of Hazlehurst. I knew Bro. Covington only a few months during my pastorate in his town, but I learned to admire his unpretentious, sincere and beautiful character. He was always a true friend to his pastor, and in turn his pastor loved him dearly. When a telegram came, Dec. 26th, announcing his death, the wires returned this message of condolence to the bereaved widow and children: "For to me to live is Christ, and to die is gain." I am sure no other man ever passed away in Hazlehurst, leaving a clearer record or a purer life than did deacon J. A. Covington. We fondly expect to meet him in one of "the many mansions." I must say to all my friends in Mississippi, a happy New Year to you all.

A. J. FAWCETT.

Farmersville, Tex., Jan. 7, '05.

Ten Excuses for Inaction in Mission Work.

Met by Scriptures.

Excuse—"I have so many home cares."

God's answer—Take heed, lest at any time your hearts become overcharged with the cares of this life.

Ex.—"So few attend the meetings."

Ans.—Where two or three are gathered together in My name, there I am in the midst of them.

Ex.—"There is so little I can do, I am so timid."

Ans.—I, the Lord, thy God, will hold thy right hand, saying unto thee: "Fear not, I will help thee."

Ex.—"I am not gifted in taking part."

Ans.—Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee and teach thee what thou shalt say.

Ex.—"I am afraid I'll be called upon to pray."

Ans.—Whoever doth not bear his cross and come after me, cannot be my disciple.

Ex.—"Woman's work will never accomplish much."

Ans.—The Lord giveth the word; the women that publish the tidings are a great host.

Ex.—"I have already done my share."

Ans.—No man, having put his hand to the plow and looking back, is fit for the kingdom of God.

Ex.—"I have no interest in missions."

Ans.—Woe to them that are at ease in Zion.

Ex.—"Mission work is not popular."

Ans.—Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his glory.

Ex.—"I cannot help now but may sometime."

Ans.—Boast not thyself of tomorrow. The night cometh when no man can work.—Ex.

Temperance Column.

BY W. H. PATTON.

An Exchange says, "We hope to live to see the time when the devil forecloses his mortgage upon the soul of every intoxicating liquor manufacturer and dispenser in the United States." If there is not a burning hell where the souls of such people can burn and sizzle through all the countless ages of eternity—while their victims are gathered around the great white throne—wemiss our guess." God's Word says: "No drunkard can inherit the kingdom of God." Where will the man that casts his vote to open one of the saloons or to keep it on the statute book so that by paying a sum of money and have a majority petition he can open it, or the man that signs the petition, stand in that great day when the Book shall be opened and every one judged for the deeds done in the body.

During many years past we have tried to arouse the temperance people of this State, to the end that disreputable joints called saloons be forever barred from our State. I hope to live to see it yet.

Signing a Petition.

When you put your name on a whisky petition you endorse a man's right to make starving wives and children, to fire the murderers nerve to kill, to inspire the worst passions that can make life a torture, to fill penitentiaries and to populate hell with a host of souls that shall rise to upbraid you in the day of reckoning. It is a fearful, fearful thing to sign a liquor petition.

Think well before you defile your pure name by putting it to such a paper. The Bible: "Woe unto him that giveth his neighbor drink; that putteth the bottle to him and maketh him drunken." "Woe unto the world, because of the occasion of stumbling for it must needs be that the occasion come, but woe to the man through whom the occasion cometh."

The drink giver is cursed, the drink taken is cursed, their only escape is to forsake the evil that brings the curse. There was only one way for Lot to escape the curse that fell upon Sodom, to get out of it.

Let those who drink strong drink abstain, and those who give strong drink to others refrain, so may they escape the woes of God pronounced against them. If they will seek God's forgiveness for their awful sins He will forgive and save them.

Does This Hit You?

The Courier can demonstrate to a moral certainty that the man who patronizes a blind tiger is a worse citizen than the one who sells the liquor. In the first place, it is degrading to anyone to have to steal, and you can't get blind tiger whisky without stealing. Secondly, if the man from

1905.

THE BAPTIST.

Sunday School Lesson.

BY R. A. KIMBROUGH.

January 25, 1905.

The First Miracle in Cana.

John 2:1-11.

Motto Text: "Whatsoever He saith unto you, do it," John 2:5.

In last lesson we had an account of Jesus' first disciples and his first recorded public utterance to men at the beginning of his work. Today we study his first miracle. His miracles are many and each one manifested his glory. His miracles were wrought to help the needy, and for evidence that he is the Son of God. They were the means of strengthening the faith of disciples and of leading others to believe in him. (See v. 11, also John 2:23.) "We indeed believe in the miracles because we believe in him. But we may also come to believe in him with a fuller faith because of the miracles."—Dr. Wright.

THE LESSON STORY.

It was early in the ministry of Jesus, say, Feb. 27 A. D. The place was Cana of Galilee, about 5 miles north of Nazareth. Cana was the home of Nathanael, who had just three days before become a disciple of Jesus. There was a marriage at some home in Cana and Mary the mother of Jesus was there. Jesus and his five disciples were invited. These five were John, Andrew, Peter, Philip, and Nathanael. James also may have been there. Jesus and his disciples attended the marriage in Cana. During the festivities, which may have lasted several days according to custom there, the wine gave out and Mary told Jesus of it, thinking perhaps that he would help in some way in this time of embarrassment. His time had not yet come, he said, and also left the impression that she was not the source of authority in his approaching work. She was not offended but told the servants to obey Jesus. When his hour came for the miracle he had the servants fill the six water pots with water then draw out and carry the governor of the feast. When the ruler tasted this he found that it was the best of wine. He knew not whence it came, thus testifying to the miracle. Jesus had made it wine. Here was his first miracle. He wrought it in all quietness and dignity. It manifested his glory and strengthened the faith of his disciples.

TEXT STUDY.

"The third day" from last incident. What was that? "Wanted wine" in verse 3 is better translated "wine failing." "Woman" is not a term of reproach. Study the fifth verse. "Purifying" in v. 6, has reference to Jewish ceremonial and external cleansing of cups, vessels etc., by washing. (A firkin was the Hebrew bath, about 9 gallons). See Mark 7:34. Governor, or ruler of the feast, was one chosen

to manage the feast for the bridegroom. "Well drunk" in v. 10. means "intoxicated."

QUESTIONS.

- (1) What connection between this and last lesson?
- (2) Where was Cana?
- (3) Who were at the marriage feast?
- (4) What embarrassment occurred? Why was it such?
- (5) What does "what have I to do with thee" mean?
- (6) Also "mine hour"?
- (7) How much was a firkin?
- (8) What does verse seven teach us? also verse 8?
- (9) Why call the bridegroom.
- (10) Is intemperance sanctioned by v. 10?
- (11) What had Jesus told Nathanael he should see? (John 1:50).
- (12) What effect did this miracle have on the disciples? Had they not already believed in him?

TRUTHS FOR US.

1. Jesus was busy and helpful.
2. His miracles were not selfish, but a help to others.
3. Jesus honors marriage.
4. Homelife and legitimate pleasures are encouraged by him.
5. He crossed the Jewish idea of cleansing by using the water for another purpose.
6. The ready obedience of the servants teaches us a lesson. It is not ours to question or have explanation, but to obey.
7. Mary was as any other person to Jesus the Messiah.
8. The effect of the miracle was the manifesting the glory of Jesus and the increasing of his disciples' faith in him. Let it be the same to us.

Paragraphs for Givers.

(Baptist Courier.)

Give with System.—"Instead of this giving by proxy, instead of giving by impulse, instead of subscribing because some one else has subscribed something, we should take an inventory of our resources, and then according as the Lord has prospered us, endeavor to discharge our financial stewardship. It is the duty of God's people to give to God's work systematically. Success is largely dependent upon method."

Eternity Treasure.—"How much of all the money that has passed through your hands—be the total little or much—has been time money? How much of it has been eternity treasure? All money spent for personal gratification, all money kept for selfish uses, all money hoarded from mere love of gain is time-money. Only that used to alleviate suffering, to spread the gospel, to make the world better, is lasting treasure. It is narrated that Alexander the Great, when he came to die, gave charge to his followers that his hands should thrust through the top of the coffin in which he lay, that men might know that he who had conquered the world went out of the world empty handed."

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Editorial.

John T. Freeman, D. D.

On Lord's Day night, December 8, this servant of God departed to be with Christ whom he loved to preach in word and deed. Though born in Virginia and educated in Tennessee, the greater part of his life was spent in Mississippi. At the age of twenty-five, and shortly after his marriage to Miss S. A. McMillan of Alabama, he settled in Starkville, began the study of law, and became editor of *The Whig*. He tried to be an infidel; but God revealed his Son in him, and soon after his conversion he became Christ's messenger, and pastor at Starkville. He was editor of *The Mississippi Baptist* from 1857 until it went down in the civil war. From 1866 to 1878 he was pastor in Corinth. In 1878 his wife departed unto God. Several years afterwards he married Mrs. Sallie Graves of Starkville, one of God's elect, choice spirits. She preceded him only a few years to the Father's home. He longed to follow on. The splendid tabernacle in which this choice soul dwelt above eighty-four years was taken down gradually. In his last years it was broken and bruised by falls, because the windows were darkened. God has relieved the uncomplaining sufferer, and taken him unto himself.

Dr. Freeman was a charming preacher. He used choice English with an eloquence that drew and moved men, a fine specimen of physical manhood, courteous in address, elegant in manner, he attracted attention and won the respect and confidence of every company. In his younger days, because of his unrivaled eloquence, the people called him "our Chrysostom," the "golden-mouthed." His ministry was

THE BAPTIST.

sought by our best churches. Among those he served were Starkville, Mound Bluff, Clinton, Corinth, West Point, Tupelo, Kosciusko and Saron. He drew young people unto him. They admired and loved him, and he had great power over them.

His work for our schools at Clinton deserves special mention, as it is known to but few persons. At the commencement of 1854 when I. N. Urner was president, he delivered the first literary address given to Mississippi College. He was manager under trustees Balfour, Denson and Whitfield in the separation of the College from Central Female Institute, now called Hillman College. In 1856, during an interval in the services of Rev. E. C. Eager, he acted as agent of the College and raised several thousand dollars in cash towards its endowment. In 1855-1857 he was pastor at Clinton and baptized over one hundred converts. Dr. Walter Hillman was ordained to the ministry under his pastorate.

Our brother was specially gifted in helping young disciples. He was sympathetic and wise. He could help a young man find himself. It seemed that he could see the soul of a man, especially when under a desire to become a minister of the gospel. It was the joy of his heart to open the way unto him, and aid him in the preparation for the heavenly vocation. He had a shepherd's heart and tact. Few men could excel him in reclaiming wanderers. He could be touched with the feeling of a man's infirmities, and knew how to help these out of the way. He would go after his brother and bring him back. Only orphaned children lived in his home, and these were always with him. His noble wife sympathized and co-operated with him in ministration to widows and orphans. Two of the many orphans whom they reared tenderly cared for him during the helplessness of his last years and now bless his memory.

"A prince in Israel has fallen." He was able in prayer. He prevailed with God and with men. Few men excelled him in this grace. In the public prayers of the sanctuary he could lead the people into delightful communion with God. He talked with the Heavenly Father in trustful and loving confidence, and yet with deep humility and reverence. In the home of affliction, in the chamber of death, at the grave, always sympathetic and tender, the people craved his presence and intercessions.

One day not long since I sat beside that tabernacle which was almost dissolved, and communed with the rare spirit still abiding in it and ready to depart. That mind was strong and vigorous, and as clear and steady as a sunbeam. I said, "surely man is immortal. No grave is deep enough, no coffin is strong enough to hold that soul. It came from God and will return to him. Only that which came from dust can return to it."

Dear, dear brother, in the ministry of Jesus, farewell! Only for a little while shall we be separated. We shall meet

again, and live together forever with our blessed Lord.

H. F. S.

"White unto the harvest." This is the picture of a perishing world upon which Jesus urged his disciples to look. When ripe is not the wheat golden, yellow? Why use the term "white" in the picture? When fully ripe the stems which support the golden heads become white and brittle. If the wheat is not garnered the white stems will break and the wheat will perish. "Lift up your eyes, and look upon the fields," the Lord of the harvest said, "Golden grain is perishing for lack of reapers, and for lack of earnestness on the part of those engaged. The white fields must be entered immediately and the grain garnered quickly. It is 'white unto harvest.' O for eyes to see, hearts to feel, and hands to reap!"

Here is a just testimonial to the character and work of a righteous officer of the law. Judge Anderson is a worthy member and efficient deacon of the First Baptist Church of Vicksburg. His brethren and friends have a commendable pride in his intelligent, impartial, upright, and acceptable administration.

WHEREAS, Judge George Anderson's term of office as Judge of the Ninth Judicial Circuit District of the State of Mississippi will expire on the 23rd of February, A. D., 1905; and whereas, with his retirement from the bench he takes with him the respect, confidence and high esteem of the entire people of Claiborne County and of all the members of the Claiborne bar;

Therefore, Be it

Resolved, By the Claiborne County bar, at a meeting this day held at the Court House in the town of Port Gibson, that we express the high regard in which he is held by us and by the people of this County; that we bear evidence to the fair and impartial manner in which he has performed the exacting duties of his high office, administered the laws of the State, and so borne himself judicially as to command our admiration and esteem.

Be it further

Resolved, That, in his retirement from the bench he takes with him our good wishes as well as the assurance of our unbounded confidence in his ability, lofty character and unswerving regard for all that belongs to the duties of the pains-taking, conscientious, upright, courteous and learned Judge, bent alone upon upholding the dignity of his position and so balancing the scales of justice as to justify the words: An impartial, learned, upright Judge. Be it further

Resolved, That, should the State ever again call him to judicial place these resolutions will but partly express what may be expected from him; and what we cheerfully predict will guide his future as official, as man, as lawyer.

Adopted January 12th, 1905, by the Port Gibson Bar, at Port Gibson, Miss.; and ordered to be spread on the minutes, and published in the *Port Gibson Reveille*.

C. A. FRENCH, Chairman,
J. T. DRAKE, SECRETARY.

January 19,

1905.

MISCELLANEA.

Evangelist T. T. Martin is in a meeting at Canton with pastor S. G. Cooper.

The enterprising little town of Flora is soon to launch a new enterprise. It will be *The Flora Enterprise*. We wish for the new publication a brilliant career.

Rev. H. C. Rosamond leaves Winona Feb. 1st, to become pastor at Paragould, Arkansas. We regret to lose him from our State, but our very best wishes follow him.

Rev. T. D. Bush, of Collins, will enter at once upon the "Lower Pearl Field," made vacant by the resignation of Rev. W. M. Reese. We wish for Bro. Bush much success in this difficult field.

At the close of the current session, the Tennessee Normal College of Knoxville will become the Baptist Female College of Tennessee with Dr. A. T. Holt as president.

Pastor C. M. Morris of the Moss Point Baptist Church says, Moss Point has a population of four or five thousand and not a single dentist. If any good dentist desires a new location, let him write Bro. Morris.

Rev. J. P. Hemby succeeds Rev. J. P. Williams at Monticello. These progressive people seem determined to keep in their pulpit a first class expositor of the Word. The outgoing and the incoming pastors are fine types of this style of preaching.

Dr. William Aills of Florence at the advanced age of 79, departed from this life on the 14 inst., and was buried in the cemetery at Florence on Sunday, the 15th. Thus has passed away an eminently useful man.

Rev. Everette Gill, the scholarly and eloquent pastor of East Baptist Church, Louisville, Ky., has been accepted by our Foreign Mission Board as missionary to Italy. This is as it should be. Our best equipped men are going to the front in the battle.

The favor extended to the customers of the Virginia-Carolina Chemical Co., is very kind and merits more than a passing acknowledgment. A copy of the letter from the president of this Company addressed to its customers appears in another column of this issue.

Our esteemed young brother, Rev. Joseph Jacob of Gillsburg had the misfortune recently of having one of his arms broken. It seems that the team took fright and ran away injuring Bro. Jacob as above stated and killing the gentleman who was riding with him.

On the 12th inst., our townsman and

THE BAPTIST.

brother, J. A. P. Campbell, Jr., passed from the walks of men into the great future. He will be greatly missed by a large circle of friends. His funeral was from the Baptist church on the afternoon of the 13th inst.

The work goes on at Hollandale. The B. Y. P. U. has been organized, and the interest is good. The W. M. U. made a Christmas offering of \$5.00 to China. Recently Pastor Gregory preached an effective sermon on the moral condition of the town. He is working earnestly against Sabbath desecration and blind tigers.

Field Sec'y. Leavell spent last Lord's day and the week before at Mississippi College, speaking every morning at Chapel Hour to the students upon Sunday-school work. On Thursday night he spoke on "The Finished Product of the Missionary." A large number of students enrolled as students of the Sunday-school Board's Normal Course.

East Church of Louisville, from which Pastor Everette Gill goes as missionary to Italy, supports Mrs. Scruggs, a missionary in China, has two of its own members on the foreign field, and four others expecting to go. "Like people like priest?" Yes, but Dr. Gill was missionary before he became pastor of this missionary church.

"Be ye doers of the Word and not hearers only" is a favorite verse with President Roosevelt. Not long since he made an earnest talk on it in a prayermeeting of the Dutch Reformed church in Washington, of which he is a member. This is a good example in church attendance to men of great responsibilities.

Jesse F. Whitfield has been made assistant Cashier of First National Bank of Vicksburg. He begun in this bank as runner—at the bottom—and has steadily worked his way to this higher position by his fidelity to every trust. Practical Christianity pays in all the relations and duties of life.

Rev. Harvey Hatcher, D. D. of Atlanta, Ga., died suddenly on last Sunday in the lobby of Sea Island Hotel at Beaufort, S. C. at 2 p. m., after having preached at 11 a. m. He was a brother of Dr. W. E. Hatcher of Richmond and a Virginian. He was over 70 years of age, but active, being employed by The American Baptist Publication Society.

G. W. McDaniel, the young, brilliant and eloquent pastor of Gaston Avenue Church, Dallas, Texas, has resigned the charge of that fold to become pastor of the First Baptist Church, Richmond, Va. W. A. Hamlett of Tyler, Texas, and once pastor at Grenada, Miss., immediately succeeds him at Dallas.

Rev. H. Beauchamp, secretary of the Baptist Sunday-school Board of Arkansas, has been appointed Field Secretary of the

Sunday-school Board of the Southern Baptist Convention. He will remain in Arkansas, have his headquarters in Little Rock, and extend his work into the Territories. He will also conduct a Sunday-school Department in *The Baptist Advance*.

Lawyer Beckwith, son of the late Bishop Beckwith, of the Episcopal Church, was received into the First Baptist Church, Houston, Texas, Dec. 25. He made this change because, he says, he was converted in heart to Christ, and had changed his views concerning a New Testament church. He desires to preach the gospel and study in our Seminary at Louisville.

"I am now an old man, and am done with the world. Looking around me, before and behind and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."—Thomas Carlyle.

"The world is passing away, and the lust thereof; but he that does the will of God abides forever."—The Apostle John.

J. B. Gambrell—The gospel is preached, but it is not communicated. That is the point of failure with not a few preachers. They deliver their sermon, but they never communicate a message. The divine method is spirit and truth. The truth is communicated only by the spirit, and the doctrine goes all on the truth, and none on the spirit. It is not dry doctrine that people dislike, it is the dry preaching of doctrine. If the reader has not heard what I am talking about just now, he has been an uncommonly fortunate human being. Paul was the great doctrinaire of the New Testament, but, oh, my soul, how he made it flame with the spirit of love!

The late Ex-Governor Eagle was a true friend of the Negro. Every one who knew him trusted him implicitly and loved him ardently. The church on his farm paid this tribute to his memory:

From his plantation; behold how they loved him:

We, the members of the St. John Baptist church (col) of Pettus, Ark., learn with deepest regret of the death of Governor Eagle at his home at Little Rock, on Dec. 20. For thirty-four years he has been a faithful worker in the vineyard of Christ and a sincere friend and helper to the members of this church. Gov. Eagle was a great peacemaker between the races, and was always ready to enter a protest against riots of any kind. He was a great help to us in his sermons and lectures, and was always liberal in his gifts to our church and to our State, both in missions and educational work.

Therefore, his place among us will be sadly missed. As farmers and Christian workers, we only hope for another such man, and are satisfied that our loss is heaven's gain.

The Horse.

A Little Gentleman.

His cap is old, but his hair is gold,
And his face is clear as the sky;
And whoever he meets on lanes or streets,
He looks him straight in the eye.
With a fearless pride that has naught to
hide,
Though he bows like a little knight,
Quite debonair, to a lady fair,
With a smile that is swift as light

Does his mother call? No kite or ball
Or the prettiest game can stay
His eager feet as he hastes to greet
Whatever she means to say;
And the teachers depend on this little
friend
At school in his place at once,
With lessons learned and his good marks
earned,
All ready to toe the line.

I wonder if you have seen him, too,
This boy who is not too big,
For a morning kiss from his mother and
sis,
Who isn't a bit of a prig;
But gentle and strong, the whole day
long,
As merry as boy can be—
A gentleman, dears, in the coming years,
And at present the boy's name.

—Harper's Young People.

The Apron String.

Once upon a time a boy played about the
house, running by his mother's side; and
as he was very little, his mother tied him
to the string of her apron.
"Now," she said, "when you stumble,
you can pull yourself up by the apron-
string, and so you will not fall."
The boy did that and went well, and
the mother sang at his work.
By and by the boy grew so tall that his
head came above the window-sill; and
looking through the window, he saw far
away green trees waving and a flowing
river that flashed in the sun, and rising
above all, blue peaks of mountains.
"Oh, mother!" he said, "untie the apron-
string and let me go."
But the mother said, "Not yet, my child;
only yesterday you stumbled and would
have fallen but for the apron string. Wait
yet a little, till you are stronger."
So the boy waited, and all went as be-
fore; and the mother sang at her work.
But one day the boy found the door of
the house standing open, for it was spring
weather; and he stood on the threshold
and looked across the valley, and saw the
green trees waving, and the swift-flowing
river with the sun flashing on it, the blue
mountains rising beyond; and this time he
heard the voice of the river calling, and it
said "Come."
Then the boy started forward, and as he
started the apron-string broke.
"O, how weak my mother's apron-string

is!" cried the boy; and he ran out into the
world with the broken string hanging be-
side him.

The mother gathered up the other end of
the string and put it away, and went
about her work again; but she sang no
more.

The boy ran on and on, rejoicing in his
freedom and in the fresh air and the morn-
ing sun. He crossed the valley and began
to climb the foothills among which the
river flowed swiftly, among rocks and
cliffs. Now it was easy climbing, and
again it was steep and craggy, but always
he looked upward at the blue peaks be-
yond, and always the voice of the river
was in his ears, saying "Come."

By and by he came to the brink of a
precipice, over which the river dashed in a
cataract, foaming and flashing, and send-
ing up clouds of silver spray. The spray
filled his eyes so that he did not see his
footing clearly; he grew dizzy, stumbled
and fell. But as he fell something about
him caught on a point of rock at the precip-
ice edge, and held him, so he hung danc-
ing over the abyss; and when he put his
hand up to see what held him, he found
that it was the broken string of the apron,
which still hung by his side.

"Oh, how strong mother's apron-string
is!" said the boy; and he drew himself up
by it, and stood firm on his feet, and went
on climbing toward the blue peaks
of the mountain.—Watchman.

Praise God.

Praise God for a home. Tens of thous-
ands of boys and girls will go to sleep to-
night without a mother to tuck them into
bed and without any of the pleasures of
home about them.

Praise God for food and clothes. Mil-
lions of persons are hungry today, and
many of them are suffering for want of
clothing.

Praise God that you do not lift blind
eyes to a sky you have never seen. Be
grateful for your sight, through which so
many of your pleasures come. Praise the
kind Father in heaven, too, for your hear-
ing and speech.

Are not the sun, the moon, the stars, the
air, the water, the rain, the snow, the
trees, the flowers, worth a word of praise?
Yet how seldom do we thank God for
these common blessings!

Praise God for books and for the pleas-
ure and power which come from reading
and education.

Praise God for the wonderful inventions
and progressive spirit which make today
the best time in all the world's history to
be alive. The comforts, the conveniences,
the pleasures and the blessings that are
possible to all of us in these modern days
are surely worth a "Thank you!" to the
great Giver of them all.

Praise God, most of all, for the blessed
Bible and the loving Savior. Jesus is the
theme of the praises that are sung in heav-
en; shall he not be our chiefest cause for
praise here?

How shall we do all this praising? With

our lips. In our hearts. By our lives.
Just to be glad and grateful is praise that
pleases God. Then, to give another per-
son reason to be glad and grateful is still
a better way of praising God.—Selected.

General Baptist Convention.

The Conference on Wednesday January
25th, in New York City, to consider the
question of the organization of a General
Baptist Convention, will meet in the Lec-
ture Room of the Fifth Avenue Baptist
Church, on West Forty-sixth Street, near
Fifth Avenue, at 10:30 a. m. This change
is made for the better accommodation of
the Conference, which would doubtless
overtax the capacity of the Home Mission
Room. The church is only about five short
blocks from the Grand Central depot; or
by the Madison Avenue subway cars,
which go within one block of it; or by the
Sixth Avenue Elevated to 42nd Street.
All persons interested in the subject are in-
vited.

H. L. MOREHOUSE.

We call the attention of our readers this
week to the fact that J. W. Patton, of this
city, bought out the interest of Mr. White
in the music business formerly known as
Patton & White, some time ago, and will
continue same at their old stand in this
city. Mr. Patton was the original owner
of this business before Mr. White entered
it, and is thoroughly acquainted with all
its details as well as the wants and re-
quirements of his friends and patrons. We
can say without fear of ever having to re-
tract the statement that Mr. Patton will
never leave anything undone which will
please those who trade with him. We
therefore bespeak for him a goodly share
of the patronage of our readers. When
wanting anything in the music line write
to him for catalogues and prices



If your Dealer cannot Supply
You, Write Us.

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this de-
partment to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—January, 1905.

Programs are suggestive. The intro-
duction of other features, selection of ad-
ditional hymns, subjects of prayer, etc.,
are left with the society.

Subject:—Church Building, Pioneer Missions.

Motto for 1905: Ever Forward; Nev-
er Halting.

For Leader: Begin the new year by
sending written invitation to every wo-
man in the church.

1. Words of Welcome, followed by
singing of "Coronation."

2. Scriptures: "God's Thoughts,"
Psa. 40:5; Isa. 55:8-13; Psa. 139:17.
"Our Thoughts," Prov. 16:3. "Their
Absorbing Theme," Psa. 48:9; 10:14.

3. Season of Prayer: That God may
guide our thoughts, reveal his thoughts;
that the new year may be entered with
stronger determination to do his will.

4. Short talk: "God's thoughts for
the unsaved."

5. Leaflet: "Indian wrongs and
rights," by Annie W. Armstrong.

6. Discussion. Of leaflet.

7. Items: Missionaries testify that
through the box work, the W. M. U. has
held Indian Territory and Oklahoma for
the Baptists. The Baptists of Oklaho-
ma increased fifty per cent last year.

This was the Indians' land, yet be-
tween thirty and thirty-five tribes have
not had the gospel preached to them.

8. Leaflet: "Church Building."

9. Business: Collection, etc. Plan
for helping to increase the Church
Building and Loan Fund.

A Frontier Problem.

Into the primary room of a
church in——, a stranger came
and looking about in surprise,
asked the teacher: "Is this the
church?" "No, this is the Sun-
day-school room, but the morn-
ing service will soon begin.
Won't you sit down and wait?"

As they went into church
afterward, the stranger said: "I
am so glad you asked me to
wait. I wanted my little girl
here to see what service is like.
She has never been to church."

The little girl was twelve years
old and the mother was asked:
"How long since you have been
to service yourself?" "Oh," she
answered, "I hope you don't

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder,
Hall's Great Discovery, cures all kidney
and bladder troubles, removes gravel,
and lame backs, rheumatism and all ir-
regularities of the kidneys and bladder
in both men and women, regulates blad-
der trouble in children. If not sold by
your druggist, will be sent by mail on
receipt of \$1. One small bottle is two
months' treatment and seldom fails to
perfect a cure. Dr. E. W. Hall, Sole
Manufacturer, P. O. Box 629, St. Louis,
Mo. Send for testimonials. Sold by all
druggists.

Covington, Ga., July 23, 1898.
This is to certify that I have used Dr.
Hall's Great Discovery for rheumatism,
kidney and bladder troubles, and will
say that it is far superior to anything
that I have ever used for the above com-
plaint. Very respectfully,
H. I. HORTON, Ex-Marshall.

think I did not want to go. If
you could see my home and
know how far it is from the
nearest church, I think you
would understand. I have not
been to church for fourteen
years."

How to bring people like these
the privileges of occasional
church service is one of the prob-
lems of frontier missions.—"On
the Outposts."

The Power of Example.

A little Kiowa Indian school
girl when she presented herself
for baptism, gave to the church
a letter she had written which
read: "My papa and mamma
are Christians and all our family
are following Jesus but me, and
I feel he wants me to give my-
self to him." She was one of
twenty-six converts baptized at
the recent annual meeting of the
Indian Association of Oklahoma.
One who was present says: "The
picture of the baptism will stay
in my mind if I live years. It
was the most beautiful I ever
saw. Pray for the Indians that
many others may come into the
"Jesus Road."—Home Mission
Monthly.

The Home Mission Battle.

Our brave missionary pioneers
have explored the country. In
some parts, the church with all
that it implies has followed. In
other parts, the pioneers like
Caleb and Joshua have reported,
but there has been no breaking
camp to take possession of the
land. It has been staked out by
the heroes who have had faith
in God and opportunity. And
now comes the duty to occupy
and transform. To explore is
picturesque, perhaps dramatic;
but to conquer—to transform—
this requires the heroism of per-
sistence, And here is now the

real Home Mission battle!—Dr.
C. L. Thompson.

A Base of Supplies.

Our Home Board is like a
good mother that spends herself
and her life in her children and
is proudest when they are best,
when they are most useful. If I
had a program of a decade or
twenty years with which to
reach China and Japan and all
the regions of the foreign fields,
I do not know how I should go
about it with greater wisdom
than to begin here at home by
strengthening this base of sup-
plies. By building up Texas,
which, in the last fifteen years
has given \$127,877 to Home
Missions and turned into the
Foreign Mission treasury \$207,-
097 cash and, in the next fifteen
years, will put \$500,000 into
the treasury of the Foreign
Mission Board, we have been
doing the most effective Foreign
Mission Work that could be
done. I would go into Arkan-
sas and Oklahoma and the In-
dian Territory and the unparal-
leled empire of Texas, and I
would there plant the standard
of Jesus Christ; and, from these
great home centers, I would send
out heavenly messengers of
peace to storm the citadels of
sin in heathen lands. I would
show the people what ships are
for—that they are for holy com-
merce to all to all the nations of
the earth. I would equip sons
and daughters to stop the cry of
Dr. Willingham and Dr. Bomar
for men and women to go to the
utmost part of the earth.—
From Address by Dr. B. D. Gray.

Helpful Hints For Band Leaders.

Invitations. Direct the chil-
dren to bring pictures of shoes
cut from advertising pages. Ap-
point a committee to paste
them on small envelopes, on
which is written this rhymed ap-
peal:

"I have a little story that is
very sad I know,
But the funds in our Home Mis-
sion Band are running very
low.

All that we ask of you
Is to place within this shoe
The number of your footwear
multiplied by two."

Finger work. Have the chil-
dren letter Missionary Mottoes,
such as "America for Christ,"
"Thy Kingdom Come," "Christ
for the Christless," Loyal to
Jesus."

To help the treasury. Have:

"Contributing Members" se-
cured by the children. Each col-
lector makes weekly rounds to
receive the promised cent from
each, bringing them to the meeting.
A separate account is kept with
each child, and once a year a
missionary reception is given to
all the "Contributing Members."
One Junior Society tried this
plan and reported an increase of
from ten to eighty dollars in a
year's gifts to missions.

Object teaching. This is al-
most a necessity to success in
children's meetings. Make tiny
wigwams, with a piece of an
old kid glove wrong side out,
for covering. Dress dolls to re-
present the different nationalities
of children in the home land and
on foreign fields. Cut out pic-
tures from magazines illustra-
ting of mission fields and work,
and make scrap books of them.

MY DEAR SISTERS:

Now that the busy Christmas
times are over and the days have
been happiness to us, we must
look higher to the nobler things
that make for the glory of God
and "about our Father's busi-
ness." Only a few months remain
of our Conventional year, and we
would that your heart be stirred
for the work there is to do.

Mississippi women have been
asked to give \$5,000 to Home
and Foreign Missions. Will we
meet this obligation? God has
greatly blessed us and we ought
to remember what Christ has
done for us. Let each woman
have a part in this work of re-
deeming the world for Christ.
The Lord has given us many
talents and expects great re-
turns. Will we carry them back
with such fruits as will honor
Jesus. God grant we may be
more faithful and grasp the
great opportunities—greater
than ever before—to work for
Christ and gather the golden
grain for His store house. Let
this year surprise all that have
gone before in true missionary
zeal and work—God help us.

Yours in the work,
(Mrs.) WM. R. WOODS.

EUREKA.

Bureka Springs, Ark., March 15, 1904.
Dr. J. T. Shuptrine:
Enclosed find 50 cts. in stamps for a
box of Tetterine. I sent for a box over
a year ago. It took a place off my face
that I feared was Cancer. I send for an-
other box. It is the only remedy I ever
had that did any good.

Respectfully,

Mrs. W. E. PENN.

Unexcelled for all skin diseases. All
druggists, or postpaid from the manu-
facturer at 50 cts. per box.
J. T. Shuptrine, Savannah, Ga.

A Letter.

Mr. Geo. H. Tucker,
Manager Memphis Division,
Virginia-Carolina Chem. Co.,
Memphis, Tenn.

Dear Sir:—The treasurer of this company is having many requests to extend the notes of some of our customers and patrons, who have not finished paying their bills, and who desire to hold their cotton—stating that they believe they will get more for the cotton later on, that this company has concluded to issue a general letter on the subject, as follows:

Any farmer or merchant who may be owing your Division money and who has cotton which he desires to hold, you are at liberty to extend his note for 6 months from January 1st, with interest at the rate of 6 per cent per annum, provided he will deposit sufficient cotton to pay the note in any reliable warehouse, and will turn over to you warehouse receipts for same. You are authorized to pay the insurance on said cotton and make no charge against your customer for this item.

We do not pretend to offer advice to our customers to hold cotton, but we do intend to offer them every facility and accommodation in our power to hold their cotton, if in their good judgment it is best. Whatever inures to the benefit of the agricultural classes in the South is to our benefit; our interest is identical with theirs. We are more closely and intimately connected with the cotton grower of the South than any dozen other concerns combined. They are our customers in the purchase of fertilizers, and we are their customers in the purchase of cotton seed. We both sell and buy of them, and deal in every cotton growing county from Texas to Virginia. Therefore, anything that will improve the agricultural conditions, or help the farmers, must necessarily benefit us, and if holding their cotton will be a benefit to them, it is our desire to aid them in this as far as we can.

Other farm products, aside from cotton, appear to us to be selling at very low values, and we believe it would be wise in the farmers to sell any of their other surplus farm products, which would materially aid them in holding their cotton.

We also are of the opinion that the acreage last year devoted to cotton was too large, and

that it never could have been cultivated in a normal season. The good weather during the spring enabled the farmers to cultivate every acre they planted; consequently the tremendous big crop of this year. As ordinarily it would be impossible to cultivate such an enormous acreage, we believe it would be wise in them this year to materially decrease the acreage. If it was decreased 10 per cent it would mean a reduction of more than a million bales next year, even if the crop yielded as much per acre as it does this year.

It strikes us that what the farmer wants is to make his cotton at the lowest possible cost. The profit derived from growing cotton is not so much the price of cotton as the cost at which the crop has been grown. Mules and horses are high, much higher than a few years ago; the price of farm labor is high and scarce. Therefore every acre cultivated means a large expenditure. It costs more to cultivate an acre of land growing a quarter of a bale of cotton than one growing a bale. In the latter instance the plant soon grows up and shades the land and consequently the grass does not grow so rapidly or luxuriantly.

The cheapest item that can be used in the production of cotton is commercial fertilizers, used liberally. With a liberal application of fertilizers the farmer can grow a bale of cotton where he has heretofore grown a half bale, and do it with the same cost of mules and labor, and the additional quantity of seed will more than pay for the extra amount of fertilizers used. Therefore, encourage your customers to reduce their acreage and to increase the amount of commercial fertilizers per acre, believing, as we do, that this is the way and the only way to raise cheap cotton.

The South must continue to produce around eleven million bales of cotton, or they will find in a year or two the balance of the world competing with them in growing this staple, and our foreign market largely supplied from sources that now produce but a limited quantity.

Wishing for you a happy and prosperous New Year, and also for our customers and patrons, I am,
Yours truly,

S. T. MORGAN, President.
Virginia-Carolina Chem. Co.

For Bazaar and Fairs, we have a money-raising proposition that never fails. We get the advertising, you get the money. Address: Peter-Sand-Richardson Co., Wholesale Drugs, Louisville, Ky.

Cancer Cured Without Disfigurement.

Dr. D. M. Bye Co., Dallas, Tex.
GENTLEMEN—I wish to express my lasting gratitude to you for making a cure of the Cancer on my face. I began treatment on June 15, 1903, and by August 1, it was out and had filled nearly level with the sound flesh. It then shortly healed over and has never given me a moment's trouble since. I know that it is well and can heartily recommend the Dr. D. M. Bye Combination Oil Cure to any one suffering from Cancer as I did.

May God bless you in your work, is the sincere wish of your friend.

E. R. MERRELL, Hubbard, Tex.
There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

The New York Independent has been asked by a Baptist whether one who does not believe in the virgin birth of Jesus, the divinity of Christ and the atonement, should remain a member of the Baptist church. The Independent replies that that would depend on a Baptist church in as much as Baptist churches are independent in their church government, remarking that in some Baptist churches one ought not to stay who holds these views while in others he ought. We would say to the Independent that we do not know of any Baptist church where one could remain a member who held these views. But should think that any brother or sister who should get in the dark about questions like these should be treated gently and patiently, and given time to see if he cannot come back to the full life in Jesus Christ, but if one at last settles down into these views we do not see how he can conscientiously and consistently remain a member of any Baptist church.—Argus.

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary.

Write for particulars at once
W. T. Hood & Co.
Old Dominion Nurseries, Richmond, Va.
Mention this paper.

Cancers Cured.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it.
The Kellam Cancer Hospital,
Richmond, Va.

No good grocer sells a lamp-chimney without MACBETH on it

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

Room for Girls at Hillman.

Owing to the drop in cotton some of our girls have dropped out. We can take a few more for the second term beginning Jan. 18th.

JOHN L. JOHNSON,
Clinton, Miss.

The Solid South

is no more solid than the PENN MUTUAL LIFE INSURANCE CO.

A policy in the Penn Mutual is the best protection you can give to those dependent on you.

It takes care of them when you are gone.

If it's a Penn Mutual it's all right.

We insure by mail. Home office 921 Chestnut Street, Philadelphia.

Queen & Crescent Route.

On account of the Interstate Cotton Convention, New Orleans, January 24-28th, the Queen & Crescent Route has authorized from all points on its line a low rate of one fare plus 25 cents for the round trip. Tickets will be sold January 23, and for trains reaching New Orleans before noon of January 24th, bearing limit of January 28, 1905.

For full information and tickets apply to any agent of the company or address,
GEO. H. SMITH,
Gen. Pas. Ag't., New Orleans, La.



Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

William Henry Didlake.

On the morning of the eleventh day of January, 1905, little William Henry, son of Mr. P. and Mrs. E. W. Didlake, passed from earth to that sweet land of rest where sorrows never enter.

After three days of intense suffering from pneumonia and peritonitis, this patient little sufferer, a bud of only thirteen months and eleven days, months that we like rays of sunshine and shall be precious gems of remembrance to those whose lives were gladdened by his, passed into the great beyond.

While the death of this little one is a deep wound to the entire family, still they feel that it was the will of God and are resigned to it.

The aid of four physicians and earnest prayer for restoration to health, having been of no avail, proved that it was God's time for plucking this pure bud.

Sincerest sympathies are extended to those who mourn, and as God has comforted his children of old, so will he these.

A FRIEND.

J. L. Linder.

Bro. J. L. Linder was born June 23, 1855, and died after a few days illness of hematuria, at his home in Winona. His brother Dr. Linder of Carrollton, was by his bedside in a few hours, and all that he and other skilled physicians could do, did not stay the summons. When God says come up higher, his voice must be obeyed. So let us bow submissively to his will. Mr. J. L. Linder and Miss Pentecost took the marriage vow Jan. 11, 1883. One child, a daughter, blessed their union. Bro. L. was a member of the Baptist church at Coila, was a devoted father and affectionate husband. He is survived by his wife and child, who feel deeply their loss. But we trust they will strive to remember that their loss though great, is his eternal gain. The battle fought, the victory won, and a crown of everlasting joy is to the faithful.

We extend sympathy and ask the guidance of him who alone is able to heal the brokenhearted.

Respectfully,
T. N. Lusk.

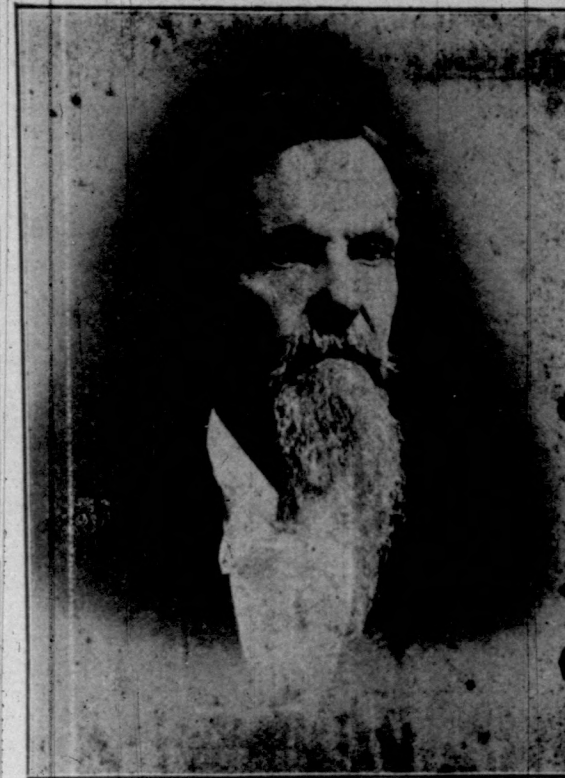
Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

Keifer Pear Trees.
Magnum Bonum Apple.

The Pear and Apple that bear every year. The fruit always sells high. First-class trees at half price to reduce surplus. Write for surplus bargain list.

John A. Young,
Greensboro, N. C.



REV. J. D. FREEMAN, D. D.

At two o'clock last Sunday night, Jan. 8th., Bro. Freeman passed away without a struggle. His going was a sublime ending of a sublime life. It was a bright sunset of a beautiful day which had had its passing clouds.

On Sunday afternoon he had a fall, which was not supposed to amount to anything and in all probability did not. He retired at his usual time. When the family was arranging to leave him for the night he asked his nephew, Mr. Cunningham to sleep with him which he willingly did. After sleeping two or three hours as soundly and as sweetly as he ever did he awoke Bro. Cunningham to make him a fire—that he wanted to sit up awhile. The fire was made and he arose by himself and talked as pleasantly and as intelligently as usual for some time. In the midst of the conversation he was taken. There was not a struggle. "Precious in the sight of the Lord is the death of His saints." It seemed that God was preparing for his death for some days before it came. There was a little business transaction which he had not settled until Saturday. This settlement had rested heavily on his mind. Not that it amounted to anything, but he did not want to die until all his business was in shape. The settling of this left him in readiness so far as his business was concerned. Then his asking his nephew to sleep with him was remarkable. This was then the more remarkable in that he aroused his nephew in the mid-

dle of the night to make a fire, that he might be up when the Lord came. It is evident that God came to him and awoke him that the family might know when he left. He was in his eighty-fifth year. He was ordained by this church in 1851, and has served as its pastor at different times. He has served the denomination in quite a number of capacities from president of the State Convention three different times to a missionary to fields of destitution. He was universally loved by all who knew him and loved most by those who knew him best.

After appropriate services at the church on Tuesday morning the 10th., participated in by brethren H. J. VanLandingham of West Point, H. Cunningham of this place, a nephew of Bro. Freeman, Dr. Raymond of the Presbyterian church of Starkville, and the writer his body was turned over to the masons who buried him. Truly a great man has gone.

M. K. THORNTON,
Starkville, Miss.

Varnell.

Sister Varnell, an aged mother in Israel and a faithful member of Flora Baptist Church, passed from this world into a brighter beyond on Dec. 31, 1904. She was born Oct. 27, 1838. She spent her last days in the home of her faithful daughter, sister Ida Terrell. She leaves a number of children and grand children to mourn her death. She was faithful to her pastor, and had as strong faith in Jesus Christ as it has ever been my pleasure to see.

May the blessed influence of the holy Spirit comfort her sad loved ones and may her pure and noble life be the means of leading all of her children into a knowledge of eternal life.

J. R. NUTT.

R. F. Hughes.

Bro. Robert Fluker Hughes, was born in St. Helena Parish, La., April 12, 1841, and fell asleep Dec. 21, 1904.

His death was the result of a sad accident. He was thrown from his wagon and received injuries from which he died in a few hours.

He was baptized upon a profession of faith at the age of eighteen while at Georgetown, Ky.

He was married to Miss Eliza Gertrude Bailey, Feb. 7, 1861, at Clinton, La. He was a good citizen and a faithful member of the Mount Vernon church.

May the Lord comfort his loved ones in this sad hour of bereavement.

His pastor,
JOSEPH JACOB.

YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, LeRoy, New York, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Remedy (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

Lewi's Select Prize Cotton Seed

Will double your usual yield per acre.

Unequaled by any for large yield. Unexcelled in its per cent of lint. Unsurpassed in its early fruitage.

Write at once for circular and prices to

W. B. F. LEWIS, Lewiston, La.

Panol Saved the Baby

After the Doctors Had Failed.

Mr. Walter Lay, R. F. D. No. 1, Forest, Miss., says Dec. 19, '04: "At six months old our baby was puny, gradually losing flesh until at eight months old he was very much worse. He was treated by two doctors about four months for indigestion and ulceration of the bowels. Still he grew worse. We thought he would die any way, so stopped using the doctors' medicines and began using Panol. He died almost dead when we gave him the first dose. It relieved him almost instantly. Have continued the use of it for three months, using only one bottle. Now he is fat, and almost well. At 12 months old he weighed eleven pounds. I cannot speak too highly in favor of Panol and the other remedies made by your company. Customers who use one bottle are sure to call for another."

The above unsolicited testimonial is a fair sample of what Panol can do for small children. It has priceless value as a remedy for the complaints of delicate women also. It makes no mistakes in diagnosis, does no harm, and seldom fails to cure. Pleasant to take as Lemonade. 50 cents. Six for \$2.50. Sold by druggists and medicine dealers.

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The "Old Reliable" in the midst of the greatest prosperity in her history. She is still reliable.

349

Was the Number Enrolled the First Term of This Session.

450

more wanted after Christmas. Second term opens Jan. 3, 1905. Our new system of water works and electric lights is in operation throughout the College and the town.

Send for Catalogue.

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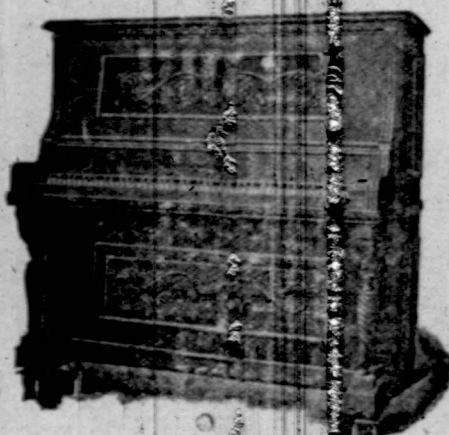
Pine Mantel Bases.....\$1.50.
Pine Cabinet Mantels.....6.00.
Oak Mantel Bases.....3.00 up.
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Church Pews, pulpits and Altar Railings.
Write for prices

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In the Crusade In This Country



for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and send to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory, at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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Is a great natural remedy of wonderful curative power, mined from a natural deposit. It cures all diseases involving inflammation, by purifying the blood and directly healing the irritated parts. Try it on an external sore and watch its magic healing. It acts in exactly the same way on all internal inflammation, such as Dyspepsia, Indigestion, Rheumatism, Kidney Disease, Stomach and Bowel Troubles. Numerous testimonials that it cures when all other remedies fail.

"Cured me completely of bladder trouble."—Mrs. Nading, Winston, N. C.
"For sores A. I. M. is worth its weight in gold."—J. H. Davis, Beaufort, S. C.
(Blood Poison.) By the use of A. I. M. I was cured in a few weeks."—J. P. Wingard, Branchville, S. C.

No equal for diseases peculiar to women. Tones up the entire system. Four weeks' treatment, only 50cts. If your druggist cannot supply you, write to

ACID IRON MINERAL CO., J. H. Garst, Gen. Mgr., Salem, Va.

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Itch on human cured in 30 minutes by Woolford's Sanitary Lotion. This never fails. Sold by The Jones Drug Store. Mail orders promptly filled.

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BURNS 90% AIR—ONLY 10% OIL—GAS. 7500 sold one month. Customers delighted with Hardslow Valveless Oil-gas Stove. Splendid for cooking; also heating rooms, stores, offices, etc., with Radiator Attach. No wind, dirt, or ashes—no coal bills or drudgery—cheap, safe fuel, 10 to 15 a week should furnish fuel-gas for cooking for small family. Easily operated—absolutely safe—all sizes, \$8 up. Write—Catalog, PRICES and Specials—Mail Co., 5170 World Bldg., Cincinnati, O.

A HAPPY LIFE

Is impossible without good health, and good health is impossible without pure blood, and a well ordered digestive system. Nearly all common human ailments arise from obstructed digestion, and bad blood. One half the human race suffers from diseases arising from these causes. To keep the stomach and bowels in good condition and purify the blood, and invigorate the whole system, nothing equals

Dr. DeWitt's Liver, Blood and

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a quick and certain cure for Bright's Disease, diabetes, jaundice, Malacia, Inflammation of the Bladder, Pains under the Shoulders, Lumbago, Rheumatism, Dyspepsia, Indigestion, Pains in the Back, Muscular Weakness, Side Ache, Impurity of the Blood, Unhealthy Complexion, Liver Disease, Female Complaints, Kidney Disease, Scrofula, Nasal and Intestinal Catarrh, and the numerous ailments and diseases caused by Impure Blood.

Price \$1.00 per bottle, at all druggists

Numerous thankful witnesses to its curative power.

"Made me feel like a new man." Rev. J. C. Bellamy, Greenville, Fla.

"After the use of three bottles was entirely relieved." T. L. Tate, Draper's Valley, Va.

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"It makes a perfect cure, and I want all to know it." J. S. Brooks, Activity, Ala.

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If your druggist hasn't it, write

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Excursion tickets are now on sale by the Southern Railway to all the popular winter resorts of Florida.

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Parlor Cars between Jackson and Gulfport on trains 3 and 4.

Two trains daily each way between Jackson and Gulfport, Miss.

Three trains daily each way between Hattiesburg and Gulfport.

No. 5. Lv. Jackson..... 4:30 a. m.

Lv. Hattiesburg..... 8:10 a. m.

Ar. Gulfport..... 11:00 a. m.

Daily except Sunday.

Ar. Laurel..... 2:15 p. m.

Ar. Columbia..... 11:30 a. m.

Ar. Silver Creek..... 11:50 a. m.

No. 4. Lv. Gulfport..... 7:20 a. m.

Lv. Hattiesburg..... 10:35 a. m.

Ar. Jackson..... 2:00 p. m.

Daily except Sunday.

Ar. Columbia..... 11:30 a. m.

Ar. Laurel..... 2:15 p. m.

Ar. Silver Creek..... 7:05 p. m.

No. 6. Lv. Gulfport..... 3:45 p. m.

Lv. Hattiesburg..... 7:00 p. m.

Ar. Jackson..... 10:20 p. m.

Daily.

Ar. Columbia..... 7:45 p. m.

Ar. Laurel..... 4:24 p. m.

Ar. Silver Creek..... 4:14 p. m.

Fast trains Nos. 1 and 2 will stop at regular schedule points north of Hattiesburg, but will not stop at any point south of Hattiesburg except Maxie.

At Jackson—Close connections made with Illinois Central trains, Yazoo & Mississippi Valley trains and Alabama & Vicksburg trains, for Memphis, St. Louis, Chicago and Cincinnati, and all other northern and northern points.

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For further information apply or write S. D. BOYLSTON, Gen'l Pass. Ag't. Gulfport, Miss.

Effective November 13, 1904.

Hattiesburg Branch.

NORTH BOUND. Daily except Sunday. Daily.

No. 2—Daily. 12:43pm Ar. Mossville..... Lv. 12:43pm

1:06pm " " Stringer..... 12:15pm

1:33pm " " Bay Springs..... 11:47am

2:19pm " " Montrose..... 11:01am

2:48pm " " Roberts..... 10:32am

3:20pm " " Newton..... 10:00am

SOUTH BOUND. Daily except Sunday. Daily.

No. 24. 10:10am Ar. Beaumont..... Lv. 7:10pm

Wingate..... 10:45am 7:27pm

New Augusta..... 11:00am 7:34pm

Mahmed..... 11:15am 7:44pm

Regland..... 12:05pm 8:02pm

McCallum..... 12:50pm 8:12pm

Ar. Hattiesburg..... 12:50pm 8:35pm

SOUTH BOUND. Daily except Sunday. Daily.

No. 25. 8:05am Ar. Beaumont..... Lv. 5:00pm

Wingate..... 7:49am 4:25pm

New Augusta..... 7:42am 4:00pm

Mahmed..... 7:34am 3:40pm

Regland..... 7:18am 3:03pm

McCallum..... 7:09am 2:45pm

Lv. Hattiesburg..... 6:48am 2:00pm

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North Bound—Daily.

Stations. No. 2. No. 4.

Lv. Mobile..... 7:00am 4:00pm

Orchard..... 7:27 " 4:27 "

Crusher..... 7:33 " 4:33 "

Semmes..... 7:40 " 4:40 "

Wilmer..... 7:57 " 4:57 "

Latonia..... 8:12 " 5:13 "

Brushy..... 8:19 " 5:20 "

Donovan..... 8:26 " 5:27 "

Evanson..... 8:35 " 5:35 "

Lucedale..... 8:41 " 5:42 "

Bubank..... 8:52 " 5:53 "

Bexley..... 8:59 " 5:59 "

Merrill..... 9:11 " 6:12 "

McLain..... 9:28 " 6:29 "

Little Creek..... 9:42 " 6:45 "

Beaumont..... 9:47 " 6:50 "

Hintonville..... 10:23 " 7:26 "

Richton..... 10:40 " 7:44 "

Loper..... 10:58 " 8:08 "

Ovette..... 11:12 " 8:18 "

Ellisville Jct..... 11:40 " 8:47 "

Ar. Laurel..... 12:08 " 9:15 "

SOUTH BOUND—Daily.

Stations. No. 1. No. 3.

Ar. Mobile..... 6:30pm 11:30am

Orchard..... 5:59 " 11:02 "

Crusher..... 5:53 " 10:46 "

Semmes..... 5:46 " 10:39 "

Wilmer..... 5:29 " 10:22 "

Latonia..... 5:13 " 10:07 "

Brushy..... 5:01 " 10:00 "

Donovan..... 4:55 " 9:53 "

Evanson..... 4:47 " 9:44 "

Lucedale..... 4:34 " 9:38 "

Bubank..... 4:31 " 9:27 "

Bexley..... 4:24 " 9:21 "

Merrill..... 4:14 " 9:11 "

Leaf..... 4:07 " 9:02 "

McLain..... 3:57 " 8:52 "

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Bailey's Black Haw Compound.

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It is guaranteed to bring relief.

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Cabbage Plants for sale and now ready for delivery. "Early Jersey Wakefield" and "Charleston Large Type Wakefield", two earliest sharphead varieties and head in rotation as named. "Succession", "Augusta Trucker" and "Short Stem Flat Dutch", the 3d best flat-head varieties and head in rotation as named. Prices: Single thousand, \$1.50; 5,000 and over \$1.25 per 1,000; 10,000 and over, \$1.00 per 1,000. Terms: Cash with order or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 35 acres on South Carolina Sea Coast, and we understand growing them in the open air; tough and hardy; they will stand severe cold without injury. Plants crated for shipment weigh 20 lbs per M and we have special low rates for prompt transportation by Southern Express Co. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "centrals" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at the end of season.

Our Cotton Seed. List of our Long Staple variety of Sea Island Cotton sold this year in Charleston, Dec. 2, at 32¢ per pound. Seed \$1.25 per bu.; lots of 10 bu. and over \$1 per bushel.

My specialty: Prompt shipment, true varieties and satisfied customers. I have been in the plant business for thirty-five years.

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Dr. Hathaway's experience in the treatment for these delicate diseases is unsurpassed, and every woman thus afflicted should write him for his book on these diseases which he will send you free. It will give you valuable information and advice that will be considerably helpful to you. He has demonstrated time and again that surgery, in most cases, is wholly unnecessary, and he wants to hear from every woman before she submits to an operation. The average Most Reliable Specialist for how competent he may be, has not had the experience necessary to treat these diseases successfully. My 18 years of active practice, beside extensive hospital experience, enables me to at once thoroughly understand each case and to prepare treatment to meet every requirement. Those who are not in position to call, can be cured at their own homes by my perfect system of home treatment. Write me for an examination blank, and let me diagnose your case free of charge. I want to hear from every woman in perfect health, as if you neglect the first systems of diseases, your case will soon be in a bad condition. Write me today. The address is **J. H. HATHAWAY, M. D., 91 Inman Building, Atlanta, Ga.**

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Packet, 15 cents; one-half ounce, 30 cents; ounce, 60 cents; quarter pound, \$2.00 by mail postpaid.

For **Pedigreed Seed**, highly improved to secure the greatest production per acre, study our **Garden and Farm Manual** (free).

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